Tom Goyens, *Beer and Revolution: The German Anarchist Movement in New York City, 1880-1914* (Champaign: University of Illinois Press, 2007).

Tom Goyens's study of New York's German anarchist scene from 1880 to 1914 was in the smoky back rooms of taverns and saloons, Goyens writes, as well as in lecture halls, reading rooms, and in parks throughout Greater New York that German anarchism found its full expression. Goyens aims to show how German "radicals inscribed anarchism in … urban space," and he does so by "mapping" the movement's geopolitical "topography" (2, 7).

Judged by this intriguing and ambitious thesis, *Beer and Revolution* delivers both more and less than it promises. More, in that Goyens offers also a rich portrait of the complex ethnic culture of late nineteenth- and early twentieth-century anarchism in New York. Its characters include the familiar (Emma Goldman, Alexander Berkman, and of course the indefatigable German firebrand Johann Most, longtime editor of the anarchist newspaper *Freiheit*), but also less well-known figures: Austrian anarchist Josef Peukert, for example, "Most's arch-enemy for life" (114). So blinded was Peukert by his animosity towards Most that he refused to heed his rival's warnings regarding a police spy whom he unwittingly allowed to infiltrate the smuggling operation that delivered *Freiheit* into Germany, resulting in the arrest and death behind bars of chief smuggler Johann Neve (128-33). Other controversies causing strife within the movement included the 1884-85 "firebug" affair, in which overzealous Most followers set their heavily insured tenement buildings on fire in order to donate the insurance money to the cause, a scheme that claimed the lives of a woman and two children and that cost Most much support for his refusal to denounce the perpetrators (119-21). Such episodes as well as the sometimes-obscure figures who played roles in them are well described, with an eye for telling detail.

Also commendable is the manner in which Goyens navigates the complex history and ideological subtleties of the movement. Although he claims "not [to] present an intellectual or philosophical treatise on revolutionary anarchism" (7), he ably walks the reader through the movement's historical and ideological origins from the Marx-Bakunin rift leading to the latter's expulsion from the International in 1872 to the later tension between Bakunin's collectivist- versus Kropotkin's communist-anarchism. Goyens deftly traces the origins of German anarchism, its historical roots in the German socialist movement, the impact of Bismarck's 1878 Antisocialist Laws (whose expulsion clause led to a flow of radicals to New York via London), and the growing rift between German socialists and the so-called Social Revolutionaries later associated with anarchism. He persuasively argues that similar developments in the United States led to a comparable state of affairs there. Throughout, his command of the

minutiae of anarchist history as well as his exhaustive reading of the anarchist press is impressive.

Where Goyens falls short of his own stated goal is precisely in the mapping of the New York movement's geopolitical space announced in the introduction. Despite an effort to do so in the opening chapter — in which he invites the reader "to follow the German anarchist inside the beerhall … and proceed into the back room to join a discussion" — the promised "topography" of anarchism never becomes vividly clear. Notwithstanding Goyens's claim that his focus is "as much on places and spaces as on ideas and ideals", he proves himself a more able historian than a geographer (34-35, 7). Indeed, there is an element of tedium to the demographic statistics and street addresses crowding his "Radical Geography" chapter. Although the argument he makes about German anarchist meeting spaces is persuasive — in a nutshell, that they "mirrored the anarchist sensibility" (37) — the spaces themselves, even the best-described (including the editorial offices of *Freiheit* and Justus Schwab's famous beer hall on the Lower East Side) rarely take on clearly discernible contours.

This is partially the case because the spaces are as obscure as German anarchists themselves, and most have long disappeared. Also, the oft-persecuted movement was itself frequently on the move, an element of impermanence that complicates the task of mapping the loci of anarchists' experiences. In a much later, excellent chapter on "German Anarchists' Political Culture in New York," Goyens acknowledges this transience and, with far greater success, maps German anarchists' experiential orbit by exploring recreational groups and activities including picnics, outings, rifle clubs, and music and theater performances. It is in this as well as in his concluding chapter, charting the final decline of the movement on the eve of World War I, that *Beer and Revolution* breaks new ground, offers new research, and thereby earns its place alongside the works of Paul Avrich, Bruce C. Nelson, and other staples of anarchist historiography.

Peter Conolly-Smith
CUNY-Queens College

Susan Thistle, *From Marriage to the Market: The Transformation of Women's Lives and Work* (Berkeley: University of California Press, 2006).

Thistle traces the demise of the domestic sphere over the past century and a half, focusing particularly on the implications of the transformation in women's relation to the paid labour market since the 1970s. She argues that as women entered the workforce, the social, political, and legal supports for domestic labour collapsed. Likening women to landless peasants and pre-industrial labourers, Thistle suggests that women lost their traditional "way of life" (25). This loss, she argues, created new hardships as the gendered division of labour broke down. In a discussion